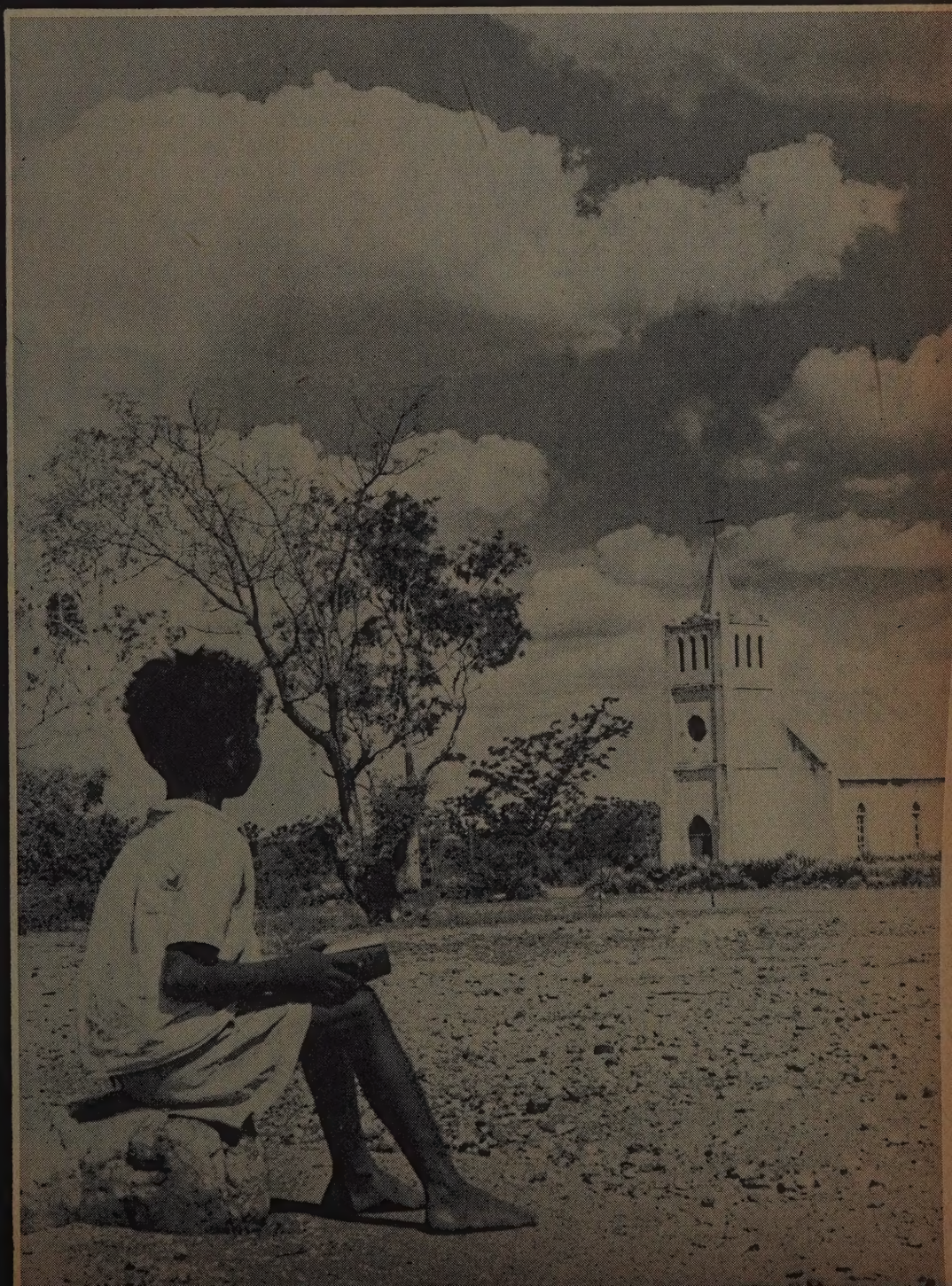
Lutheran Herald



RCH 6
956

Christ Among the Candlesticks

4. LATTER BETTER THAN FORMER

THE LETTER TO THYATIRA

And to the angel of the church in Thyatira write: The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze.

I know your works, your love and faith and service and patient endurance, and that your latter works exceed the first. But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess and is teaching and beguiling my servants to practice immorality and to eat food sacrificed to idols. I gave her time to repent, but she refuses to repent of her immorality. Behold, I will throw her on a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of her doings; and I will strike her children dead. And all the churches shall know that I am he who searches mind and heart, and I will give to each of you as your works deserve. But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call the deep things of Satan, to you I say, I do not lay upon you any other burden; only hold fast what you have, until I come. He who conquers and who keeps my works until the end, I will give him power over the nations, and he shall rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received power from my Father; and I will give him the morning star. He who has an ear, let him hear what the Spirit says to the churches.

Revelation 2:18-29

Christ walks among the candlesticks; He studies His Churches, evaluates their strengths and their weaknesses. Then He passes judgment upon them, admonishes where it is needed, encourages and praises when He in honesty can.

For the congregation in the city of Thyatira He has one word of tremendous encouragement: "Your latter works exceed the first." This is almost the exact opposite of what He wrote to the Church in Ephesus, which, He said, had lost its first love. There something precious had been lost and must be regained. In Thyatira, however, the opposite was the case. As time went on, the Spirit of Christ in the congregation caused a constant increase in love, in faith, in warmth, in devotion. And the result? "Your latter works exceed the first." With deepening spiritual life inevitably comes growth in desire to give expression to what one has received. "We love, because He first loved us."

Nor was it easy for those in Thyatira. They had some terrible weaknesses and had had some terrible experiences. To no Church does Jesus speak more sharply than He does to the worldly, sinful segment of this congregation. Whether Jezebel was a certain individual or symbolizes a group in the congregation makes no difference. These things were happening in the congregation and they bring the whiplash of Christ's c demnation. However, the sin was not being condon others in the congregation were fighting it, and Je knew that.

There, probably, is the great lesson for today. I congregation condones sin within its membership, sin is that of the whole congregation. If the congre tion is aware of the sin and fights to exterminate the Spirit of God makes that an avenue of spirit growth. Have you not known many a congregat which was stronger in its faith, more zealous in work, because it had had to fight within its o membership for the faith it held dear? That was case in Thyatira.

Are you in Thyatira?

Lutheran Herald

VOLUME XL . . . NUMBER 10
Minneapolis, Minn.
March 6, 1956

Take Care of Your Money

Dr. Leslie E. Cooke
Associate General Secretary
World Council of Churches

Many of the congregations of The Evangelical Lutheran Church will be observing "One Great Hour of Sharing" on March 11. The "One Great Hour" has become a symbol of the many endeavors of Protestant Churches in overseas relief, spiritual and physical assistance and reconstruction. Our Church carries out its part in this program through Lutheran World Action and Lutheran World Relief. Money which comes from the congregations for the 1956 Budget of the ELC is used, in part, for this important work.

This article, while it is written from the point of view of other Protestant agencies and does not name Lutheran World Action, is an excellent statement of the issue. Of course, Lutheran World Action covers a much broader program than this relief work, but the relief program is of major concern to all of us. Dr. Cooke is Director of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches.

Money is something to be taken care of, and in any case none of us likes losing it. But you do not have to hoard money, lock it up, or hide it away, to take care of it.

In fact, one of the best ways of taking care of money is to give it away.

Money can go where we cannot go ourselves; it can do that which we have no time or ability or opportunity to do. It can show people in despair that somebody cares for them; it can cross continents and pass through iron curtains and bamboo curtains, and travel over frontiers of race, religion, and nationality.

Christian people all over the world take care of their money like that every year—many million dollars' worth of it in goods and aid.

They have sent thousands of tons of food all over the world to help feed the hungry. They have sent thousands of packages of medicaments to heal the sick. They have provided thousands of refugees with homes and jobs. They have helped hundreds of students to train in universities and seminaries of lands other than their own.

Thousands of refugees in new homes! But what about those who cannot migrate because they are too ill, or too old? What happens to them? Some still languish in camps. Some have found accommodations and jobs of a kind, but they are still strangers in strange lands.

The more fortunate have found rest and security in homes the churches have provided.

Andrea and Ludmilla

Here is the story of one couple from Austria. The man's name was Andrea and his wife's Ludmilla.

Andrea left Russia in 1920 and found sanctuary in Yugoslavia. He became the manager of a knitting fac-

Cover:
The ELC Mission Station at Bekily, Madagascar
Photo by Alton Halvorson

LUTHERAN HERALD — O. G. Malmin, *Editor*
CARMEN MITCHELL, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

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tory and was doing well. He married Ludmilla in 1928. In 1941, however, danger came again from communism. He fought and then he had to flee from his second homeland—this time to Austria. In 1945 he was picked up and taken back to Russia. His wife had one postcard to say that he was alive, and that was all.

In June 1955 he found his way back to Austria, crippled and broken in health. There was a reunion, but Andrea and Ludmilla are now 65 years old and they hold certificates from the Austrian government saying that they are unfit to work. Their only hope is to be received into an old people's home, and that will cost $2,000.

So until that money is available they are being taken care of by the World Council of Churches' Service to Refugees. I wonder whether Andrea and Ludmilla will find a place to spend their last years in safety and peace. The answer depends on whether there are enough people willing to take care of their money by taking care of people.

A Trickle of Water Became Disaster

But it is not just the gift that matters; it is the timeliness of the gift. Sometimes the immediacy of the help means as much as the help itself.

A villager in Pakistan who had experienced the disastrous floods there last fall wrote recently: "All I noticed was a trickle of water down the village street, and in a short while we were more than waist deep in water."

A trickle of water in Pakistan and India became mighty torrents engulfing thousands of square miles, sweeping villages and cattle before them. Thousands of people have perished; because those who died of hunger could not be cremated, their bodies were thrown into the water.

Millions of people were homeless. There was a call for blankets and food and medicaments. All the government welfare agencies and voluntary agencies were mobilized. The churches too were ready.

To Donald Rugh, Church World Service representative in Delhi, and to Pastor Stuntz in Lahore, cables went in reply. The American churches, through CWS, and other churches through their welfare agencies, began to help at once. Here was a flood of a different kind. Not mighty enough, of course, to meet all of the great need, but something to show that there were people who took care of their money by taking care of people.

Night of Terror in Istanbul

In Istanbul last September 6 a night of terror reigned. A planned and cruel attack was made on the Greek community. Churches were destroyed and desecrated, and cemeteries profaned. Homes and shops were entered and smashed; goods were shattered and looted. There are 1,000 families in Istanbul today who h lost everything and need food, clothing, bedding, kitchen utensils.

The World Council of Churches has a refugee o in Istanbul, and through it immediate help was gi to those in need. Food and clothing destined for Gre were diverted to Istanbul. In response to an immedi appeal, the churches gave $16,500. Church World Se ice sent $8,000 immediately. That first shipment of s plies and money is almost exhausted, but still th is need. But it meant much that aid could be s immediately.

No one knows what will happen tomorrow. But t is certain: somewhere, because of natural disaster, cause of man's inhumanity to man, there will be peo in need.

This too is certain, that there will be Christian p ple in the world standing ready to help. Whether th help is sufficient depends on the kind of response ma to the Christmas Appeal in Britain, the Christmas Bo in New Zealand, One Great Hour of Sharing in t United States, the annual appeal through the Canadi churches, and so on around the world.

Churches, however, are not divided into giving a receiving churches. For the receiving churches give, t The churches in Germany recently resolved to mainta the Orthodox churches in exile in their midst and reach out in services to the churches and the people Asia, and especially to the needs of refugees in Ho Kong.

The 101st Parcel

The other day John Metzler, who deals with Chur World Service surplus commodities and contribut goods and is also on the staff of the World Council Churches, went to Greece, where there is an extensi program of distribution.

He went to Thessaloniki. A shipment that had arriv there was not enough to meet all the needs, so a hundr of the most needy families were selected to receive hel

The women's group making up the parcels and loo ing after their distribution found that when they ha made up a hundred they had supplies enough left ov to make one more.

So, instead of 100 parcels they sent 101.

Later a neighbor of the hundred and first fami brought news that the parcel had saved a family five. The father, unsuccessfully seeking work and i despair, had made a suicide pact with his wife to d away with their three children and then to take the own lives.

The hundred and first parcel had come just in tim to prevent a tragedy.

Whose dollars and dimes bought that parcel? Your perhaps. Not last year? Well, then maybe this year. You dollars and dimes may save a life.

lew Advance in Missions

R. A. Syrdal

the midst of technological advance for more devas-
ng wars of the future, with governments fighting a
ningly last ditch stand to patch up crumbling human
tionships among resisting people, the question is
ed, "What about missions? What is the Church
ng?"

n this question there are those who smugly state
"the Church can never fail." There are others who
e the position that all efforts will fail in face of
ning chaos. The true picture lies somewhere between
two. We cannot afford to be comfortably blase.
ther have we a right to be alarmists.

The church, as it is seen on this earth, can fail. Look
he solid bloc of Mohammedanism in what once was
ristian North Africa. Look at Communism's seem-
success in stilling the voice of the Church in Russia
China, and in hampering its progress in other
ntries. Look at the pagan resurgencies in some of the
er lands.

At the same time we recognize that this is not all
picture. There is a power in the Word of God to
rcome all opposition and to heal the wounds of the
ions. This power is operative even behind iron and
nboo curtains, where the battered Church maintains
existence in homes and little circles true to the faith.

hat of missions? On the surface we meet difficulties
t complicate the work in so many places. Closed
ors in China. Increasing difficulty of admittance in
lia. Increasing regulations by governments, limiting
fields of service of the missions. Large sections of
rope which formerly carried a heavy load of mission
ivity are now eliminated from the work, thus throw-
a heavier burden on America. Still, underneath all
face difficulties is the wonderful assurance that prog-
s is being made—that many doors are still open to
—that new methods can be employed to circumvent
stacles—that new mission churches are arising to
ume greater responsibility for their own people. This
ans advance. The seeming setback of war years is
er. There is a NEW ADVANCE IN MISSIONS.
e rejoice in this fact. We can continue to contribute
this advance as God gives us His grace and vision
d Spirit to do His work. Christ is the one hope for
e world!

ot all is advance, as far as advance can be judged by
man observation. There are in younger churches some
the same problems we have in our Church in Amer-
. Not all newly won converts are equally zealous.
ot all Christians contribute as much as they should
to the Christian fellowship and to the progress of the Gospel. Sometimes there are inner strifes and differences that hamper growth. Not all are as ready to take the responsibility for evangelization of their own people as they should be. Such problems are with us because we are human beings, dealing with human beings. They will always be with us, but the general picture on the mission fields is heartening.

There are differing degrees of advance. One might compare statistics of one field against the other and wonder why the rate of increase is not equally great in both. One might similarly compare differing areas of the same field with the same result. The hearts of the people are more open in some places, the spiritual forces of opposition are more effective in others. All these things must be taken into account in the picture of missions today. The final test is not in numbers—though we rejoice in every soul that is brought to Christ—but the degree to which the churches established by the missions are being equipped and are assuming the responsibility of witness in their own country. Sometimes we may expect more of them than we do of our own people: in sacrificial giving, in constant witness, in courage in face of persecution and danger. We are usually not disappointed. We are encouraged by the advance of the indigenous churches. It is in them that the future development of the Church depends. We are laying the foundation. They will carry on.

In this issue of LUTHERAN HERALD and through March there will be reports from the various mission fields. In this issue—*Colombia* and *Japan*.

The work in Colombia has been done in the face of a strong anti-Protestant spirit engendered by the ecclesiastical authorities of the country, under support of the government. There have been varying degrees of opposition, but during the past six years it has crystallized into open persecution that has brought death to some, and suffering and privation to many. Much loss of property has resulted from well engineered "mob attacks." Government decree has closed many of our schools and banned mission work in large areas. In spite of this, there is advance. Our Christians have not been silenced by persecution.

The work in Japan is still young. We have been setting the pattern of work for the years that lie ahead. We have built mission "centers" that will serve as the hub of an ever-widening circle of preaching places and congregations as the work advances. We have made a good beginning in securing and training Christian leaders. The progress made is encouraging.

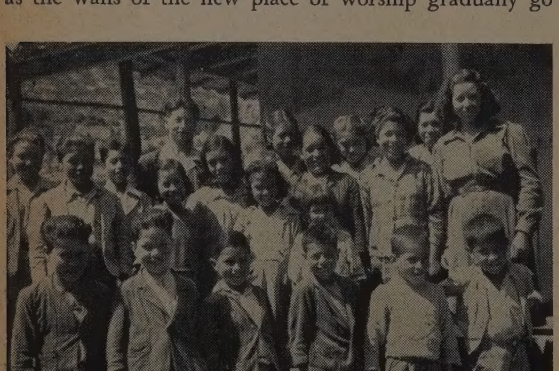
Mission Advance in Colombia

Arnfeld Mork

The words of St. Paul written to the Corinthians from Ephesus long centuries ago, "A wide door for effective work has opened to me, and there are many adversaries" (I Cor. 16:8), are very significant for Christians in Colombia today. They describe tersely the situation of our Colombian church in this hour. Surrounded as we are by insurmountable difficulties, restricted in our activity, defamed and persecuted, yet we stand before "a wide door for effective work" which God has opened for us to enter.

It is true that the year ended with nine of our number in prison for the sake of the Gospel, that others have suffered imprisonment and rebuffs during the year, and that the Enemy is constantly trying to close our schools and impede the progress of the Gospel in every way imaginable. Nevertheless, there is no lack of opportunity to sow the Word of God in the hearts of those who seek us out to hear it, and our schools are in greater demand than ever. "The Word of God is not fettered." Attendance at services is on the increase everywhere, and even where services cannot be held, there is no slacking of fervor for the Gospel.

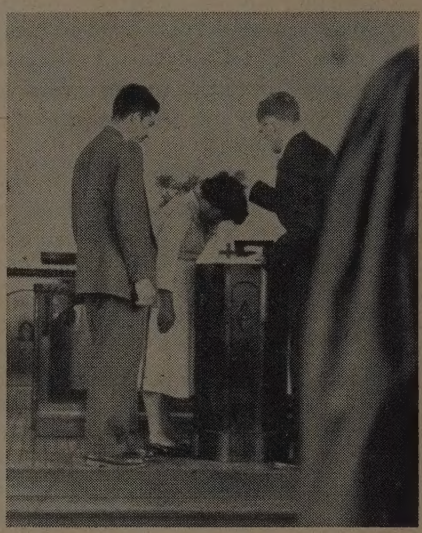
In Parpa the testimony of Christian faith has found a very concrete expression, in terms of cement and stone, as the walls of the new place of worship gradually go up. To God we give thanks for the work which has been done with so much sacrifice by the brethren in Parpa.



Hilma Bello is shown with her church school pupils. At the time this is written, Miss Bello is in prison.

In El Cocuy an important step was taken by acquiring our own property. The enthusiasm which is there and in El Carrizal, and the increased attendance in both places, is evidence that God is blessing our efforts in that area.

In Sogamoso, where we also own property, we see the beginnings of a very promising program of education and evangelization unfolding. There is urgent need for putting up a structure which will serve as residence, school, and provisional chapel.



Baptism in Church of the Redeemer, Bogota

From the large parish of Casanare (closed by the government to active missionary work), we also have encouraging news. Even if the work of the pastor has been limited mostly to visitation from home to home, it has been possible to hold some services at farms and other places. Since evangelical schools are outlawed in that area, the missionaries there face a serious problem in respect to education for their children. For some of them, a partial solution has been the opening of boarding schools in Sogamoso and Bogota.

God has given us new victories in Tunja. Several have accepted Christ as their Savior. Attendance at services and at vacation Bible school is very encouraging, and there is keen interest in starting a Lutheran day school this year in the capital of Boyaca.

In Medellin, as usual, progress has been slower in spite of the efforts put forth by those in charge there. It is hoped those who attend services there might form the nucleus of a Lutheran congregation in the capital of Antioquia.

Bogota continues to be an important center for the

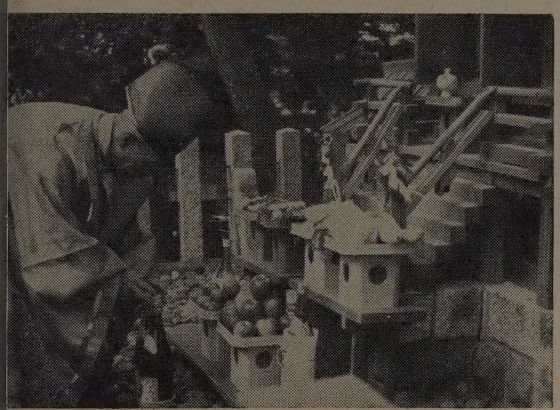
k of the entire church in Colombia. The brethren n other parts of the country find their way to the urch of the Redeemer when they are in the capital, l the Bible Institute as well as the primary school tinues to serve our youth.

s encouraging to note the progress made toward an igenous church in Colombia. It was cause for rejoicing when our first two candidates for the Christian ministry were ordained last June. Another has completed his theological training, and others are preparing themselves to serve more effectively in various branches of the work. In only two of our seven principal centers of activity is the responsibility for the work in the hands of foreign missionaries alone.

Before us is a "wide door for effective work"!

Mission Advance in Japan

John Homerstad



Worship at Shintoist shrine in Japan

nce Olaf Hansen came to lay the foundation for the rk of our Church here almost six years ago, God truly been with us and has prospered the work of s servants. I believe that each one of us can look k on the years in Japan and say with Paul, "To this I have had the help which comes from God." We ve not been called upon to suffer for preaching the oss of Christ. There have been very few who are agonistic to the message we bring. The doors have n wide open! In schools, universities, and even on streets we can tell people about our Savior. Truly Lord has prepared the way for us and has been h us each step along the way!

Not many have come to a living faith in Christ. Yet, en we read of missionaries in other lands who have ited years for a first convert, we realize the receptive- s there is to the Gospel in this land and the opportity we have to work while it is day!

is interesting to note that no five-year plan was folved in trying to establish the Church here. Yet, the rnal plan of God was in the center of the planning m the very beginning. Therefore, the work has deoped to a stage where it is time to examine our icies for present and future. The obtaining of a ional fellow-worker begins to place the missionary in a somewhat different category and he must play a different role. Furthermore, when the laymen in our Church can take over some duties and responsibilities, the missionary has time for greater vision and a wider field of work.

This is happening at the present time in many of our districts. With the help of the Christians we are beginning to reach out into outlying areas. Up to this time our Mission has established fifteen districts, plus evangelistic work at the Bible School and one station run on an itinerant plan. From these districts we now have established an additional twenty-two preaching places, plus numerous places where Bible classes are held in schools, factories, and homes. About half of these preaching places have been established during the last year of work. Christians are reaching the point in training and qualification where they can take care of the Sunday schools, giving lady missionaries more freedom and time to reach out and establish more work among the children. We are truly thankful for the growth God has given enabling us to reach this present stage of development.

During the past year there have been no changes

(Continued on page 259)

A strong approach is made to university students in Japan.

The Luther Film . . . a Dynamic Circle

Robert E. A. Lee
Executive Secretary
Lutheran Church Productions, Inc.

It's almost three years ago now since a group of us in Minneapolis nervously awaited the public reception to the *Martin Luther* motion picture. We had planned ambitiously for the world premiere. We knew that what happened in Minneapolis in 1953 could have significant implications for a long time to come.

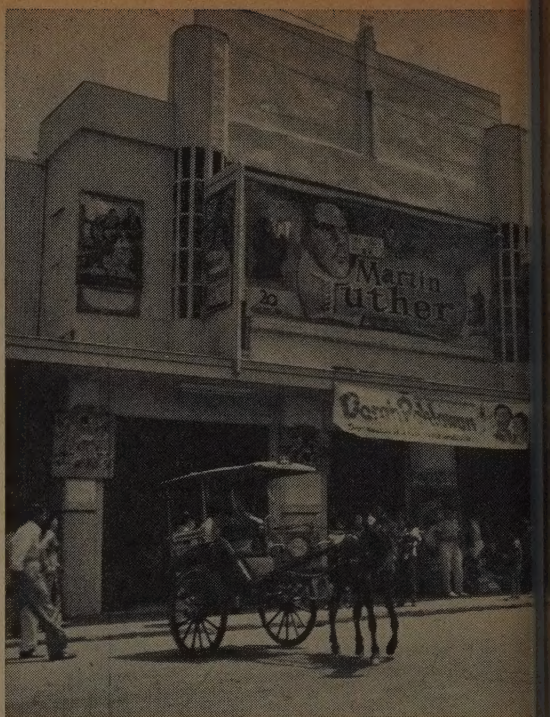
I thought of that just the other day as I stood looking down at the crossroads of the world from my Lutheran Church Productions office high above 42nd Street and Fifth Avenue in New York City. I was anxiously awaiting a telephone call to come through from Rio de Janiero, Brazil. A one-word cable had given us the news: "Released!"—that's all. We knew the Luther film had been suppressed in that country as in several others. We had protested the ban publicly; and newspapers in Brazil, together with others including a congress of journalists, had picked up that protest and amplified it. As a result, the film was being officially reconsidered.

The call came. A high pitched voice well flavored with a Portuguese accent penetrated the static on the line and announced that the censorship officials had reversed themselves. Pastor Rudolfo Anders, general secretary of the *Confederacao Evangelica do Brazil,* was telling me that liberal Roman Catholics had joined Evangelicals in helping make this possible, and now their public exhibition plans were aimed at a Brazilian premiere in about two months. He wanted suggestions as to how the Evangelical churches could promote the Luther film showings.

I thought of the magnificent way in which churches of various denominations in the Upper Midwest organized busloads and caravans to come to the world premiere, some from several hundred miles away. I recalled the amazing way in which this sparked the interest in our Lutheran film throughout the whole country and, indeed, the whole world.

There have been thousands of showings of the film since that time. The six Lutheran groups that jointly undertook this ambitious project, with Louis de Rochemont Associates as professional producer and theatrical distributors, came to realize what a powerful document of living history they had on their hands.

It has been a remarkable experience for me to sit at the desk that is the nerve center for this dynamic communication phenomenon, world-wide in influence.



Indonesians arrived in a horse-drawn vehicle for "Martin Luthe film showing in Sukabumi, Southwest Java, after the censor boa had cleared the film for theatrical exhibition. Almost a year lat the decision was reversed, and the Luther film was banned with explanation.

Through all of the necessary strategizing, with the ine table problems of policy, planning, promoting, prote ing, and even protesting, I have the conviction constant reconfirmed: *Martin Luther* is a great film—not ju because it was made well by dedicated artists an churchmen striving to tell the truth creatively, but mo because it brings into uncompromising focus the ve heart of an anguished soul's discovery of free access God's grace and truth. Try to fictionalize a story o that theme and make it ring true! As Lutherans, pe haps we may be permitted the exhilaration of knowin we had a part in communicating our testimony wit such potency to our own generation, much of whic is still clouded by superstitions and fears, still searchin longingly for spiritual freedom.

Overflow Crowds—from Sydney to Caracas

The winds of the Reformation are still a part of th climate of our day. I could almost feel a tension charg in the atmosphere as I stood some months ago i Italy, introducing our Luther film to an internation audience at the Venice Film Festival. After the fin triumphal chords of "A Mighty Fortress" had echoe through the vast theatre, and the house lights slowl came up to brightness again, there was a perceptib

and an uncomfortable silence. And then, as if an seen baton gave the cue, a burst of applause flooded theatre. I was both surprised and relieved.

Or the tingling excitement of visiting Montreal in uebec last summer to observe a twentieth century Prot-ant protest. The provincial authorities had banned *rtin Luther*. Would the censorship shackles extend churches, too, if they showed the film? (Convents re somehow excepted.) Eleven Protestant churches cided that "in unity there is strength" and scheduled ultaneous showings of *Martin Luther* at evening rship services for a whole week. That first night, we ve around from one overflowing church to another, d saw thousands turned away for lack of room. We ed in the radio in the car and heard reports that provincial premier himself was investigating, threat-ng a possible seizure of the prints. But the churches od firm and the showings continued—and continue n today.

could only vicariously experience, through the en-siastic reports reaching my desk, other such bold monstrations:

n Vienna where both the president and premier of t reportedly 90% Roman Catholic country attended opening night of *Martin Luther* to help launch its tribution throughout Austria.

n Havana, where church youth paraded through the eets to herald the coming of the Luther film which newspapers didn't want to publicize.

n Belfast, where bombing threats caused an exhibitor hire a hall for the showing rather than to use his ular theatre. The crowds came, and there was no ident.

n Caracas, where scathing attacks on the film in the nezuelan press did not deter the theatre management m scheduling hold-over performances.

t would have been exciting to join the queues in dney, Glasgow, London, and Amsterdam who mir-ed the same anticipation and curiosity as those folks o had first lined up in front of the Lyceum theatre x office in Minneapolis for the world premiere.

New Approach to Distribution

t, unlike most celebrated motion pictures, *Martin ther* is not fading nostalgically into those memory ts reserved for "the 10 best films of the year" or ademy Award nominations, even though it was regis-ed by the critics in both places. It had really just gun a new phase of its communication adventure, one t may well be its most remarkable and significant. The wish, the hope, the dream had come so often m so many in the church, both pastors and laymen of rious denominations:

If only we could have this film to use in our own rish to show many times! One viewing is not enough —this film needs to be studied. Our confirmands, our new members should be prepared by absorbing our Reformation heritage in this vivid way. Will the film ever be ours to use like this?

And yet, the decision to release the film in 16mm for "permanent ownership" was not automatic, by any means. This idea had really never been tried before. The rental approach was the orthodox pattern. The cost factor for a film 4,000 feet long (one hour and 45 minutes) might be an insurmountable barrier.

But the more we studied the economics of distribution, the more clear it became that if ever a film were ideally suited to this new release concept of continuous educational availability, it was *Martin Luther*. The theatrical release had made it popular, had established its enthusiastic acceptance throughout nearly all of Protestantism, and even beyond. The successful public exhibition had also made it possible for Lutheran Church Productions to think in terms of releasing prints of the film directly to churches and schools at an introductory price only slightly above actual cost. Ordinarily, a single lease of a motion picture of this character, subject, and demand potential would cost somewhere between $500 and $1,000. When it was suggested to film industry folks that we were thinking of letting congregations obtain a print for only $150 during the first introductory months, the typical reaction was "That's a wonderful idea, but how can you afford to do it? You won't make any money."

To be sure, it would be only good stewardship of the Luther film to realize a healthy return so that our investing church groups in Lutheranism might have the resources to produce other films on the same level. At the same time, it seemed clear that the primary objective was to provide this educational tool to churches in a way that would make it available for flexible and frequent use. If enough churches and institutions were made aware of the real opportunity, perhaps the very volume of prints thus distributed would yield accumulative returns for reinvesting in future productions. More important, it would also yield the largest accumulation of viewers.

Thus it is that our "permanent ownership" plan for *Martin Luther* in 16mm has been launched, here in the United States. As theatrical distribution concludes in Canada and other areas of the world, the educational release will be extended so that the film will be available in the way that seems best for each country. Conditions of use vary throughout the world. But even today, on the heels of the initial success of our U. S. pattern, the same demand flows in from all over the world. We are currently drafting a world-wide distribution blueprint that takes into consideration such technical aspects as languages, duty regulations, currency exchange, and projection facilities.

(Continued on page 259)

"The Most Important Activity"

Few structures on Clark Air Force Base in the Philippines are in more constant use than the eight buildings which constitute the Chapel Center. Chaplain (1st Lt.) Paul R. Kilde of Eau Claire, Wisconsin, religious education director for the base, supervises the center and the many activities which it houses.

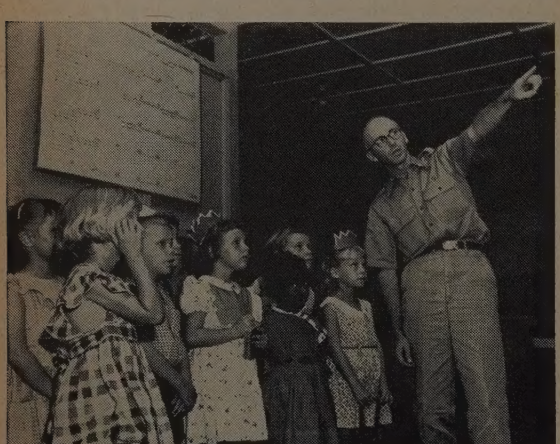
Among his many responsibilities is the Sunday school, which is the second largest in the entire Far East. With over 550 pupils and volunteer staff of 40-50 teachers, the Sunday school is the most important activity at the Center.

Chaplain Kilde says the Center, with its ideal location and adequate facilities, is the finest he has seen at an Armed Forces installation. Volunteer workers, both officers and enlisted men of the Air Force and Army, have just finished renovating some of the buildings. The main building and nursery were repainted, and new altars were constructed. Included were four children's altars, designed with a child's perspective in mind.

Two Lutheran airmen, S/Sgt. Robert C. Glock, Hankinson, North Dakota, and A/1c Gerald L. Bai Greeley, Colorado, assist Chaplain Kilde in impleme ing the center's many activities. Sgt. Glock teache primary class, and Airman Baird is superintendent the Junior Department of the Sunday school. Both m also assist Chaplain Kilde with the three Christ Leagues, which serve over 100 children from fou grade through high school age. The leagues, which m weekly, are a non-denominational counterpart of Luther League program of the ELC.

A new chapel for children's worship, equipped w small pews, has recently been added to the faciliti Chaplain Kilde has set the chapel aside for worsh alone and is teaching the children the meaning of w ship, with emphasis on the proper use of the chap

There has been some difficulty in finding qualifi instructors, and the chaplain hopes that he will be a to start a teacher training course for prospective Sund school teachers.



Chaplain Kilde acts as guide for a kindergarten class at Clark Air Force Base.

The end of school did not mean a let-up in activity the Center. Vacation Bible school got underway July, and a Bible camp for junior high and high scho children was held at Camp John Hay, Air Force recr tion camp located at Baguio City, the mile-high summ capital of the Philippines, over 100 miles from Cla It is believed that this is the first Bible Camp e

This article, submitted by Chaplain Paul R. Kil tells anew the story of the outreach of our Suna School at Home project in the field of radio, which t children of our Church have made their special proje Many other friends of this missionary undertaking ma their annual contributions this time of the year. In recent letter Chaplain Kilde mentions that he has 1 active members in the Pocket Testament League. I p on his hearty thanks to all who by gifts and prayers a supporting Sunday School at Home.

J. C. K. Preus

ducted for children by an Air Force chaplain. The e camp program was greatly enhanced by two erican missionaries, the Rev. Herbert Kretzmann theran) and the Rev. Robert Dabritz (Methodist). or Kretzmann was in charge of the daily Bible y, and Pastor Dabritz conducted the evening de- ons.

wo other functions carried out by the Religious cation Department are the distribution of Sunday ol material to other military installations, and a ildren's Chapel" radio program presented each Sun- morning. The Sunday school materials, which are out from a central armed forces agency, are dis- uted to Camp John Hay, to the Joint U. S. Military isory Group (JUSMAG) in Manila, and to Saigon, iland, where other Sunday schools for U. S. military onnel and dependents are located. Chaplain Kilde ost for "Children's Chapel" and introduces a Bible y and a hymn for the day. The program is aired before Sunday school, and reminds the children to id church and Sunday school.

efore becoming a chaplain, Pastor Kilde served as tant superintendent of the Sunday school at Central heran Church, Minneapolis, Minnesota.

her Film

inued from page 257)

Now!

eady there have been more feet of film printed for ther" than have been previously processed for any le title in history. As more and more churches are g to take advantage of the introductory price offer re its April 1st deadline, the tempo of interest in- ses constantly. (The film can be secured for $150 re Easter Sunday and for $175 thereafter.)

me congregations are scheduling showings of their print of *Martin Luther* each evening for a week ight. Others have announced showings for every rday afternoon. Teachers of Reformation history upon their print of this film as standard reference erial for showing annually. Youth groups are using iences of the film, such as the Luther-Eck debate at zig, to stimulate discussion sessions. Some parishes e arranged to share their print with others without (a condition of purchase is that it cannot be rented —i.e., "a monetary consideration" cannot be asked) others are purchasing a print jointly with neighbor- churches.

he truth of the Reformation will be in clear focus t October when the very nature of this unique film ase arrangement will make possible a network of ormation festivals of unprecedented proportions. If Luther film had been distributed in a rental fashion, e would now likely be several hundred prints extant. se wouldn't go far in spreading over Protestantism. But when thousands of individual congregations have their own print of *Martin Luther* already on hand, the result will be that millions of persons will almost simultaneously share the same dramatic stimulus.

Whether abroad in a land where the Reformation has only had a distorted interpretation, or at home in our own congregations, our *Martin Luther* film will continue its dynamic communication adventure and reflect for us and to us the honest platform of our faith, rediscovered for us some 400 years ago.

Japan

(Continued from page 255)

which would indicate that the door is closing. Attendance at services varies according to time and place. In some places attendance has dropped; in others there are more who come to hear the Word this year than there were last year. No door has closed! For this we are especially thankful. For in a land where only five-tenths of one percent of the people are Christians, we can certainly expect that sooner or later some doors will begin to close. In one case a missionary was invited to witness and teach in a Buddhist temple. The web of society which tends to make people cling to old customs is one of the great problems which confront those who come to faith. Many would like to receive baptism, but filial piety and obedience have been so ingrained into their nature that they cannot break out of the web.

When we began this year, there were only 238 Christians in our Mission Church. The addition of 122 this year seems to be very small. Indeed, if one soul were not priceless in the sight of God there might be a temptation to become discouraged. However, there are certain encouraging factors. In the past the missionary himself has been the main witness. We know that this is not the way to build an indigenous church, but it is a necessity in getting started. Now we have evidence that when the people begin to witness in their every day life, others see that witness and are led to the Lord. In Okazaki this year we had the first baptism where the young working girl witnessed that it was through the leading of another member of our church that she was led to faith. This can be multiplied throughout our mission, but it is something that is just beginning because men and women are becoming fullgrown in their faith so that they feel strong enough to witness.

This willingness to help in witnessing has been noticed too in beginning outreach work. In Nagoya the Christians helped every night in the special meetings in outreach work. In Okazaki we noticed the same help and courage to witness boldly. I am sure this is true throughout our field. In this avenue of witness, I believe, lies our future hope!

EDIT

"Uttermost" Means Just That

Actually, Foreign Missions has no monopoly on the words of Scripture, "to the uttermost parts of the earth." The description, Acts 1:8, is of the entire program of the Church's vision. As a matter of fact, it would not be too difficult to demonstrate that "Judaea and Samaria" also were much akin to Foreign Missions and that many of those who were to be reached during the first decades of the Church in what people then considered "the uttermost parts of the earth" were as much the objects of Home Missions as of Foreign Missions.

Yet, in a special way, we have always thought of "uttermost" as referring to that branch of witnessing which leads the witnesses into "foreign" fields, that is, to people of a different nationality and perhaps a different color. Much of the romance which even in our day clings to the concept of Foreign Missions roots in pictures of far distant places, strange countries, people quite different in many ways from us. This, we say, is witnessing "to the uttermost."

"Uttermost" means "as far as possible." Foreign Mission work is just that. Perhaps it is not too inaccurate to speak of this witness of the Church as the one which reaches farthest—and not in distance alone.

Foreign Missions is uttermost in *physical distance.* True, in our "One World" day, distance does not mean what it used to. The interminable journeys of the missionary to reach his field of service are pretty much a thing of the past. Missionaries travel by air these days, and the time it takes to reach the field is measured in days, not in weeks and months. Nevertheless, the idea of distance is still prominent. It is a tremendous thought, isn't it, that the sun never sets on the emissaries of Christ to other lands. We have been told that there is not an hour of a Sunday but that somewhere people are worshipping.

It is certain that the disciples who met with their Lord when He used the word "uttermost" to describe the extent of their responsibility had no idea that, almost two thousand years later, a small Church like The Evangelical Lutheran would have interpreted "uttermost" to mean South America, Madagascar, South Africa, Japan, Formosa, and China, not to mention the many lands where we share in mission work as a member of the Lutheran World Federation.

Uttermost in *compulsion,* too. It has been demonstrated time and again that a church body without Foreign Mission interest is a dying Church; that the congregation in which warmth for Foreign Missions is great is a congregation which also knows well its duty nearer home. It is completely impossible for a Christian individual or congregation, or for an entire church body or synod, to lead a normal life without a burning pulsion "to the uttermost."

Uttermost in *complexity.* We wonder how mar our readers have shared with us a certain naivete cerning Foreign Mission work. Difficult? Surely, we would readily admit. But not particularly com Given burning zeal, a good body and a sound m the task of the missionary did not seem nearly as plicated as, say, that of the pastor of a large city gregation.

We have come to doubt whether that picture ever really true. It certainly is not now. The pur remains unchanged—to bring Christ to people wh not know Him. But the old picture of the missio seated under a tropical tree surrounded by a grou primitive natives eager to learn the Word of Life does not ring true any more. It takes an expert to foreign missionary. He is dealing with people of his intelligence, representatives of a culture of gr age than his, often as well educated as he. He w amid swirling political, economic, and social curr More likely than not, he senses an acute surge of na alism which makes the task still more complex.

Speaking of these various "uttermosts," we take occasion to express our gratitude for the penetra articles we have for years been receiving for this p from the Foreign Mission Department of our Chu particularly from Dr. Syrdal. Some years ago, on the keenest students of Lutheran life we know m the statement that he turned to LUTHERAN HERALD Foreign Mission interpretation, and added that he k of no Lutheran paper which presented a better balan menu of Foreign Mission material than does our pa Let us be thankful that an increasingly complex f of our Christian ministry is being so well interpre

But the most uttermost uttermost is that of *su surrendered lives.* That has never changed and n will. The demands upon the missionary are poss far different today than a century ago. But one th does not change. The missionary to foreign fields m have devotion so utter as to be all but complete. H close suffering, mental, physical, and spiritual, is to life of the foreign missionary has been brought forc home to us all recently.

There were the five young American men who g their lives in Ecuador not long ago. It may be true *The Christian Century* pointed out, that this dem strates the necessity of having well-organized w

TO BE HELD TO BE WON

TO BE USED FOR CHRIST

HELD FOR HIS TRAINING

God is raising a new quality of young leaders s as no previous generation of the Church has s Supplying avenues for God's training is one of most crucial things your youth movement seeks to It takes little prophetic insight to see that Go striving for youth prepared for highly respons tasks in the approaching days. The Church dare stand in God's way in accomplishing His work am them. Luther League leadership schools have pro to be real avenues for God's fashioning Hand in yo lives.

One such type of leadership training is offered the lay circuit presidents of the Young People's Lut League. This year 100 are expected at our semin during the Holy Week vacation period, March 24 They will be given a course to acquaint them w the entire program and emphasis of the YPLL. Le ers of our ELC will speak to them about the ch lenge of the world mission of the Church. New pha of the Luther League program will be explain Practical training in their specific tasks will be giv Youth stewardship this year will emphasize the Se nary Appeal Fund, for which the youth of our Chu will seek to raise $75,000. Dr. Alvin Rogness and R Raymond Olson will explain this appeal. Circuit ganizations are being encouraged to pay their expen as they will be the largest recipients of its benefits.

DISTRICT	DATE	PLACE	DEAN
Eastern I	July 15-21	St. Olaf	C. J. Tellekson, 329 S. Chestnut, Green Bay, Wis.
Eastern II	Aug. 6-11	Wheaten	Glenn Groth, 1420 Park Ave., Muskegon Heights, Mich.
Eastern III	July 30-Aug. 4	Luther College	Jack Olson, Route 1, Larsen, Wisconsin
Atlantic	Aug. 27-31	Upsala College	Paul B. Eid, 88 Liberty Place, Weehawken, N. J.
S. Minn. I	June 25-30	Mpls. Bible Camp	Manford Knudsvig, 4200 Xerxes Ave. N., Minneapolis, Minn.
S. Minn. II	July 23-28	St. Olaf	O. Wold, 624 5th St., Red Wing, Minnesota
S. Minn. III	Aug. 6-11	St. Olaf	Palmer E. Russeth, Franklin, Minn.
So. Central	Aug. 6-11	Waldorf	George C. Strum, Clear Lake, Iowa.
No. Minn. I	July 23-28	Concordia	Norris I. Erdal, 121 S. 7th St., Moorhead, Minn.
No. Minn. II	Aug. 20-25	Minnewaukan	Otto Dale, Thief River Falls, Minn.
No. Dakota	July 23-28	Red Willow	Joel Pederson, Walhalla, North Dakota
So. Dakota	July 23-28	Augustana	Philip Westby, Arlington, South Dakota
Rocky Mountain	Aug. 6-11	Flathead Bible Camp	Roald Kindem Whitefish, Mont.
Pacific	Aug. 13-18	P.L.C.	Theo. Hoiland, Rt. 2, Ferndale, Washington
California	Aug. 27-Sept. 1	Palo Alto	Sherman I. Korshavn, 700 E. 70th Street, Long Beach, Calif.
Canada	July 1-5	Highwood Lutheran Bible Camp	A. R. Melsness, 202 8th St. S. W., Medicine Hat, Alberta

he Luther League Leadership Schools reached
o youth last year in all parts of the nation. At-
ance this year will be even larger. Things happen
ese schools! One pastor expressed his amazement
he transformation that had taken place in the
h his congregation had sent. "The entire congrega-
was virtually all choked up by the time our young
le had explained what had happened to them at
lership School at a morning worship." One grate-
parent wrote: "We didn't know our David when
ame home. He often had expressed deep resent-
ts towards us, but now his gratitude to his Lord
parents is almost uncontained! His entire per-
lity has been changed."

he following are the district schools and the deans
hich applications should be sent. Registration fee
8, and room and board varies from school to
ol. Congregations are expected to send their youth
a valuable investment in their own future life
growth. Registration is limited to three young
le from each congregation. Leagues larger than
ty in size are allowed one for every ten league
nbers.

WON FOR HIS WINNING

To know Christ and make Him known" is the
pose of Bible camping as it is conceived by many
tors present at the Bible Camp Workshop last fall.
Bible camps have been mighty tools for winning
th to a deeper understanding of God's saving love
Christ. They have not so often been thought of as
ning camps for disciple-winners. Yet this is the
ne recurring increasingly by those concerned about
movement.

he opportunities for allowing this purpose to
rate are almost staggering! 20,000 ELC youth will
icipate in a week-long camp experience at 130
p weeks this summer. Over 100 camp deans par-
pated in the workshop this fall to project plans,
s and purposes for these power-packed summer
ks. Every young person should be given an op-
tunity to be reached and refreshed in God's Word
a camp setting. The natural beauty of our camps
nits an atmosphere conducive to the finest kind
Christian experience. And so, "Meet God's Word
God's beauty," is the theme that will sound forth
n the new posters and program folders prepared
the YPLL for camp promotion.

Used for His Service

Many of our Bible camps will be affected this year by the new YPLL program known as Volunteer Services. This affords opportunities for older youth of 18 and above to dedicate a portion of their young life to some task in the Church. They can serve for three months or as much as two years. As the program has developed to date, there are chances for volunteer service in charitable institutions, parish and Bible camp caravans, and work camps. The parish and Bible camp caravans will consist of teams of four outstanding youth who can supply the various needs demanded by the congregations and camps visited. The Department of Charities has developed opportunities for young people to serve in old folks homes, children's homes, an underprivileged children's summer camp, a day nursery, etc. Parish caravans are being organized in conjunction with the Division of Evangelism for the encouragement of congregational evangelism programs. Foreign work camps are only in an exploration stage, but hold promise for real dedicated expression from grateful young hearts. Inquiries about the volunteer service program can be addressed to the Young People's Luther League, 422 South Fifth Street, Minneapolis 15, Minnesota.

Summing Up

Summing up the refreshment and impact of a summer full of opportunities for Christ to become concrete in young lives is Youth Sunday. Last year the pulsating and expectant prayer, "COME, HOLY SPIRIT," was launched as the theme on this day. This fall the hopeful and fortifying promise, "THE INCREASING CHRIST," becomes the banner under which our youth will march during the approaching year.

Youth Sunday this year is September 30, the last Sunday of parish education month. This Sunday will also be a bridge into the next month which will utilized by the Division of Evangelism in launch a new Bible study emphasis for the parish. Youth S day is the finest opportunity the congregation has showing its interest and concern for its youth. Th is a lift given to the whole fall program by such an servance.

A manual to help for Youth Sunday is distribu each year by the YPLL. It includes suggestions for evening program which can be presented by the yo people for the entire congregation. Opportunities give to YOUTH IN ACTION are provided at morning worship by means of both special envelo and the loose offering. YOUTH IN ACTION is support project of the YPLL, which is the only a iliary of the Church presently receiving no synodi support.

Amazing results have emerged in those congre tions adopting a Youth Sunday observance. The H Spirit *has* come with effectual power to placard Je Christ. And He *has* become an increasing reality youthful lives. Christ increases in them in order t their witness, their stewardship and their service mi abound to Him.

The Year's Climax

THE INCREASING CHRIST will also be t theme proclaimed by the YPLL district conventio this fall. These conventions are held during tho years which have no international convention.

Possibilities for breaking down into smaller, mo intensive study groups are greater at these conventio Consequently real comradeship and Christian fello ship is evidenced. Smaller groups allow a more i tensive Bible study program also.

These are the conventions being held in the vario districts this fall:

DISTRICT	DATE	PLACE
Canada	July 5-7	Calgary, Alberta, Can
California	Sept. 1-4	Long Beach, Calif.
Atlantic	October 12-14	Philadelphia, Pa.
Eastern	November 2-4	Eau Claire, Wisconsin
North Dakota	October 25-28	Fargo, North Dakota
South Dakota	November 2-4	Madison, South Dakot
Northern Minnesota	October 25-26	Bemidji, Minnesota
Southern Minnesota	October 26-28	Austin, Minnesota
Pacific	November 9-11	Everett, Washington
Rocky Mountain	October 25-28	Lewistown, Montana
South Central	November 2-4	Emmetsburg, Iowa

IALS

ler responsible auspices. Perhaps so, and yet we do know. The risk they took was a calculated risk, one ich every foreign missionary to some degree shares. one can convince us that those men died needlessly in vain. They met their "uttermost" in the jungle at hands of those they were trying to help. Let no think that they were at that time beyond the Provi- nce of God; they were in the middle of it. We may t see how now, but the name of the Lord for whom y died was glorified by their death.

Then there is Paul Mackensen, young pastor of the nerican Lutheran Church, on loan to the Board of reign Missions of The United Lutheran Church in nerica. That brings it close home. A graduate of our n St. Olaf College, which brings it still closer home. is thought to be the sole remaining Protestant mis- nary in Communist China. Living or dead? Living t so long ago. Will he be released? God alone knows; st of us Lutheran editors have had a file on Paul ackensen handy for almost a year, awaiting his immi- nt release. But it hasn't come yet. He is serving to e uttermost, and whatever the outcome will be, of e thing we are sure: he will live in the history of utheran Foreign Missions from America.

hese thoughts come as we recall that in the Calendar Causes in the ELC, this is Foreign Mission Month. ne could wish that one of the results of this month ight be a keener realization of the "uttermost" for l of us.

Referendum?

number of letters have reached the editor's desk cently suggesting that the entire question of union, some particular aspects of the proposed documents, ould be submitted to the congregations for decision a a "referendum vote." Several of these letters will be rinted on our Correspondence page in this and succeed- g issues.

There is something very persuasive about the idea of eferring important matters to the congregations for ecision. Surely, that is democracy that really counts! o doubt the "advisory ballot" on headquarters loca- on which is just completed has added fuel to the emand for referendum votes on various other union natters. If the Joint Union Committee referred the natter of headquarters to the congregations, why not ther matters: the proposed name, the World Council issue—yes, possibly the entire subject of union and all its ramifications?

We wish it were possible for us to agree with our correspondents in their belief that a referendum, or a series of referendums, would solve all our problems. We find it impossible to do so. In the first place, let's keep this clear: The vote on location of headquarters is not a referendum; it is simply an advisory ballot. The Joint Union Committee (wisely or unwisely) sought the advice of the congregations and pastors of the negotiating Churches in settling a problem which developed unexpected difficulties. But the vote is "advisory," nothing more. There is no way by which the Joint Union Committee can avoid its responsibility in coming with a proposal in the matter. The congregations and pastors may give advice, but the decision as to what to propose to the conventions is the Joint Union Committee's. Actually, the "advisory ballot" is not a referendum at all.

The truth is that, as far as the ELC is concerned, there is no constitutional method by which matters can be referred to the congregations for decision through a referendum vote. As far as we know, only the Lutheran Free Church has such a provision. (And, may we add, the recent experience of our LFC friends in the matter is not such as to inspire confidence! While a vast majority of the congregations voted, the number of individuals who participated was relatively very small. At the moment, the LFC is out of the negotiations by the vote of a tiny minority of all the members of the LFC.) In the proposed Constitution for the new Church, there is a proposal for a referendum on constitutional amendments and on inter-church relationships. But it is a referendum to the *districts,* not to the congregations.

We fear that the entire idea of deciding important matters by referendum vote is not feasible. In the first place, it is so cumbersome that the business of the Church simply could not wait on it. In the second place, a very small minority of those entitled to vote would avail themselves of the opportunity. In the third place, we are inclined to think that there is too great a possibility of fostering divisions in the congregations by this method of deciding synodical matters.

It is our studied conviction that the most democratic procedure is the one the ELC has always followed. Let ample information be made available, and let it be made available so early that there is time for all the people of the Church to acquaint themselves with the issues at stake. Let there be ample discussion in the congregations, circuits, districts, and pastoral conferences. Then let the delegates to the Biennial Convention debate and consider and arrive at their decision. With us it has always worked, and we are sure that it will in relation to the crucial decisions of 1956.

Our Poverty and His Abundance

Harold B. Kildahl

THE FOURTH SUNDAY IN LENT
March 11, 1956
Text: John 6:1-15

But what are they among so many?" is a question that denotes the poverty of men. It is indicative of the poverty of faith, the poverty of mind and thought, the poverty of expectation and confident hope. It is a sad commentary on the disciples' attitudes and their relationship to Christ. Didn't they suppose that He would have the resources essential to satisfy the needs of that great company?

It's a question of His abundance, isn't it? And our understanding linked with our faith in His power to provide His abundance for all our needs. Somehow the limitation that the disciples imposed upon the situation there on the hillside is quite the same limitation that you and I impose upon our own Christian faith and life. The question raised at that moment may not be audibly expressed today, but the attitudes of men shout more loudly than the words. Take the Word, for instance. I know dozens and dozens of church members, Christians, no doubt, at least in theory, who just can't find a moment, let alone an hour or two, to devote to the cultivation of the Word of God for the nourishment of their minds and souls. They are in effect saying, as they consider the value of the Word: "What is this among so many?" Likewise I know dozens and dozens of church members, Christians no doubt, at least in theory, who let one year follow after another and never find time in the passage of days to kneel solemnly and in faith to receive the Lord's Supper. They are in effect saying, as they consider the true nature of the Sacrament: "What is this among so many?"

To depreciate the Means of Grace, to hold the faith in low esteem, to limit the power of God in Christ, and to hold faith in check, never letting it burst its bands and come free, is to be satisfied with poverty while all the while the abundance of God in Christ Jesus is at hand.

Oh, the wealth of grace and blessing that could be ours, if we would let faith really soar and live. The promise is to us and to our children: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." The abundance of the grace of Christ awaits the believing soul. No longer live in poverty, friend, the poverty of the soul, but by grace receive the riches of His grace.

"What is this among so many?" The proper answer to that question can be found in the whole purpose of Christ's ministry, His death and resurrection, summarized so very well in the words of St. Paul: "But thanks be to God who giveth us the victory through our Lord Jesus Christ." Amen.

Ministry of Music

Oscar R. Ove

Church music leadership training institutes, which h become salient factors in the promotion of a chur wide ministry of music the last few years, will ag be sponsored by the Choral Union during the sumr months ahead. As before, these institutes will be gea to meet the needs of the rank and file junior and sen choir directors, the Sunday school song instructor, church organist, pastor, singers, and others who h special interest in good church music. Teachers of p fessional caliber will be in charge of the classes, c cussions, and demonstrations.

The daily schedule will include sessions in choir tra ing and directing. Rehearsal routines, voice culture a choral work, how to organize and maintain choir terest, the choir's mission—these are other features whi will receive special attention. A junior choir will present in the children's music training class for de onstrations. The adult class will be organized into mixed choir, and trained to give a full public conce at the end of the week.

Liturgy, worship, congregational singing, and in ge eral how to improve the worship services will constitu a full class period each day. The important role of t church organist will be another special feature. This i struction, like that in all the classes, will be of a practic nature, adjusted to meet the problems of the averag organist. The inspirational feature, as well as the pra tical, is a part of the experience. The fellowship an exchange of ideas, the opportunities to hear, study, an read through music for various purposes, the discussion of ideals and objectives, how best to serve the Church— these are noteworthy features of the music institute To make it possible for many to attend, the costs wi again be at a minimum. This will make it possible fo many congregations to send their musicians with ex penses paid. Workshops of this nature will fit well int vacation plans. Since much effort goes into the manage ment of these institutes, we are anxious that the oppor tunities made available may be made known to al concerned. For more information, see future announce ments, or write to The Choral Union, 4 Walden Place Northfield, Minn.

MUSIC INSTITUTES, DATES AND PLACES

June 11-17, Park River Bible Camp, Park River, N. D.
July 9-15, Luther Seminary, Saskatoon, Sask., Canada
July 22-27, Flathead Lake Bible Camp, Kalispell, Mont.
August 6-12, St. Olaf College, Northfield, Minn.
August 27-31, Pacific Lutheran College, Parkland, Wash.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIFTH SUNDAY IN LENT

Lesson: Isaiah 7:10-15

The Gospel: Luke 1:26-38

Monday, March 12
GOD'S SIGN

Read Isaiah 7:10-15

hold, a young woman shall conceive bear a son, and shall call his name mmanuel.

ow clearly it is spoken by Isaiah! If take it just as it is, there can be no ion as to what is being said. Some- he says, Immanuel will be born. This e of Isaiah's prophecies of the com- of Christ.

his was to be God's sign, the sign is love. And that is what the Mes- proved to be. He came into the d born of a woman. God came down ve among men. He came to be one us. He came to be a Prophet, a ner; He came to be a Priest, and He to be a King. All of these He ful- as the great and perfect sign of s love for fallen man.

ave you seen the sign? It is for you ad, too. It is the one saving sign God has placed along the way of life. it and live!

elp me to believe in Christ, O God, I may travel on the way of Life.

n.

Tuesday, March 13
IS JESUS STOPPED?

Read John 11:47-53

"If we let him go on thus, every one will believe in him. . . ."

These men, the "chief priests and the Pharisees," had a good point. Jesus was doing many signs and the people were coming to Him from every side. He was gaining a large following. Since this was not to their liking, they set out to put a stop to it. "So from that day on they took counsel how to put him to death." They knew that if Jesus were given free course, He would have His way completely.

That's always true. Jesus has nothing but the highest and best in mind for man. If He is permitted to draw a person to Himself, He is able to save him. Since this is His will, why are not more people saved? The answer is simple: there is opposition. He is stopped. And most of the opposition is right in the human heart. We do not wish to give up sin and give in to Christ. So we are tempted to keep Christ "handy" but at a comfortable distance. Stop stopping Christ, and let Him have His way!

Wednesday, March 14
COVER

Read Jeremiah 33:14-17

"And this is the name by which it will be called: 'The Lord is our righteousness.'"

Here is another of the Old Testament prophecies of the coming of Christ to be the Redeemer of sinful man. Here He is presented as "our righteousness." And what a descriptive name this is. He is One who hides us from the sight of the Holy God. He covers us with His perfect righteousness so that God no longer sees us, but Christ who died for us.

How free I must be to admit that I have need of this cover! There is nothing in me that God can call good. I am full of evil and all sorts of wrongdoing. Each day I fail to live according to the will of God. Before Him I can never brag or boast of my good qualities. Nor can I get by with "I'm doing the best I can."

No, I need cover. Not that I want to hide my sin from God. I cannot do that. But I want forgiveness through Christ who is my righteousness. To be a forgiven sinner and a self-righteous sinner are two different things.

Thursday, March 15
MARY'S SONG

Read Luke 1:39-46

My soul magnifies the Lord, and my t rejoices in God my Savior."

lary rejoiced because God had chosen to be the instrument by which He to bring His Son into the world. t a favor was granted to her! It is no der that her cousin Elizabeth said she was "blessed among women." in the song Mary sang, she said of lf, "All generations shall call me ed."

nd this is true. Mary was honored favored. Yet, while we agree to this, lo not worship Mary or pray to her. was human and like all other people in need of a Savior. In her song she r gathered glory to herself; she gave y to God. She never pointed to her- she pointed to God. She agreed that was her Savior, too.

lary's song may be sung by any true ver for it is a song of praise. Christ ot be born again but He has power ause men to be born again. When that ens there is real cause for rejoicing the giving of glory to God.

Friday, March 16
FIRST AND LAST

Read Revelation 21:1-7

"I am the Alpha and the Omega, the beginning and the end."

There are many ways of trying to express the greatness and the importance of Christ. But to measure Him, humanly speaking, is impossible. Of Himself, Jesus said, "I am the Alpha and the Omega." These are the names of the first and the last letters of the alphabet. It is a descriptive way of showing complete Lordship, or of saying "all in all."

If Christ is this in His person, how wonderful it is when He is received into a life and permitted to be just that! To begin with Jesus and to end with Him! To be with Him all the way is a delightful experience, but this is not always easy. So many other things want to be first or last. There is competition.

The problem for each person is to give Christ first place, and then let Him rule and reign. If I begin anew with Him, and follow faithfully in His steps, I shall end with Him. How good it is to be tied up with the eternal!

Saturday, March 17
HISTORY

Read Luke 1:46-55

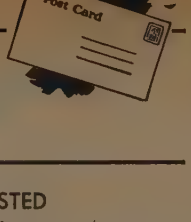
"He has shown his strength with his arm, he has scattered the proud in the imagination of their hearts. . . ."

Reading the Magnificat is like reading an outline of what God has done, or what he wishes to do for all who have need. It is a history of His love.

Everyone, by simply living, writes his own history. But no man's life amounts to good reading unless his history is turned into His story, or, in other words, the story of how God found him, stood him up, forgave him, and blessed him with new life and purpose.

That is the mission of Jesus—to change things. To take little men and make them God's men. To stop the writing of sordid records, and to fill pages with shining events. To straighten things out. To remove wrinkles and creases and set aglow the bloom of spiritual health. To take mortals, like ourselves, and stamp us with immortality.

Write your story upon our souls, O God, that our history shall be His story. Amen.



Correspondence

REFERENDUM REQUESTED

►I accept with gratitude your invitation to comment on the Union proceedings our Church is engaged in. As your "Ground Rules" require comments to be "pertinent" and "brief," I shall comply with said "Ground Rule."

In the opinion of the writer the Union proceedings have run into a decidedly unhealthy atmosphere both inside our Evangelical Lutheran Church and among Lutheranism in these United States. Our leaders will therefore take more than a calculated risk in consummating Union proceedings.

In order to get a clear-cut view of what our Church thinks about Union—as proposed—it is my well considered conviction that the 1956 Convention should arrange for a referendum on the question whether or not to unite. This should be a referendum in which every member of every Evangelical Lutheran church and every pastor should have a ballot, and get a chance to note their conviction, in this, to Lutheranism in America, very important matter, free from all high pressure propaganda—for or against.

I send this in with the hope and prayer that it may get a little consideration at church headquarters.

ALFRED SOLSTAD
Fisher, Minn.

►Evidently every congregation and pastor in the four Lutheran synods that are contemplating uniting and forming a new church body will have an opportunity to vote on the location of the headquarters of the proposed new Church. This is as it should be.

But can and will some one, for instance, the editor or some member of the Union Committee, inform us as to why the *name* of the proposed new church has not been submitted to a similar referendum? There are many who are asking.

We of the ELC had a long and bitter experience, marked by much fruitless argument and discussion, because we, in 1917, chose a name that was both nationalistic and geographical. Shall we again choose a name, or have a name foisted upon us, that would be a hindrance to the work of the Kingdom of God throughout the greater part of the earth? "The Evangelical Lutheran Church" is a worthy and descriptive name, both etymologically and historically, which can be used without embarrassment throughout the world. But, whatever the name, let us not make the mistake of retaining in it any reference whatsoever to geography or national origins. Christ has made it plain that His Gospel is for all people and for all nations.

For the good of all, I suggest that the name of the proposed new Church be referred to the people. It is better to let the name run the gauntlet *before* the union rather than to have it be a source of dissatisfaction and misunderstanding after the union.

(THE REV.) E. A. GREFTHEN
Taylor, N. Dak.

WORLD COUNCIL OF CHURCHES

►At the 1954 General Convention of the ELC a thorough discussion of the relationship of the proposed new Church to the World Council of Churches was definitely dis aged by much of the leadership of the ELC. The re given was the fear of disrupting the union negotiat To those who felt this WCC matter should be aired decided prior to the union it was said that this should be done now, but rather after the new Church had to deal with other problems that it would face.

In the January 10 issue of LUTHERAN HERALD we of a two-fold proposal made by the Joint Union Comm which recommends that the proposed new Church membership in the WCC at the beginning. Then, at first regular General Convention, it would review its m bership and by majority vote decide whether to stay in WCC or get out.

In the editorial, "The Church and Others," which ports this decision, we read that "there is an equally tive feeling against erecting artificial barriers between and non-Lutheran Christian Churches." It is true "artificial barriers" should not be raised, but when real barriers are already present they ought to be re nized as such. Many of us are under the conviction such barriers are present in the type of fellowship tha involved in the WCC. This conviction and the Script reasons for it were pointed out some years ago when ELC faced the decision of what to do as far as member in the WCC was concerned.

In the same editorial we read, "This is, to be sure, a c promise, but, we feel, an acceptable compromise." Ca compromise be considered "acceptable" that involves violation of the conviction of many on this WCC issu a conviction that is based on our understanding of Word? Can a compromise be considered "acceptable" w it is such as would go against the conscience of many think not.

It is unfortunate that the WCC issue comes upon us this way, for it seems almost to be included here a "rider" with the hope that the desire for union will ca it along. At the same time, it is good that at last relationship of the new Church to the WCC is in the o where it may be discussed and then decided upon, may that discussion and decision be based not upon the of men but the will of God as revealed in His Word.

(THE REV.) E. HAROLD HAUGE
Hines, Oregon

►The Joint Union Committee recommendation that new Church be a member of the WCC is a comprom which disturbs the conscience. Can the Joint Union Co mittee recommend a relationship which is, by assemb decision, contrary to the Church from a confessional sta point? It is difficult to see the possibility of making a cision toward a desired new Lutheran body when WCC relationship is made to enter into that decision. are asked to help decide the place of new headquarters matter of no confessional conscience, while the decision the place of the new Church in relation to the WCC inserted without question as an expedient compromi this puts the conscience on the spot.

(THE REV.) MORRIS DALTON
Redmond, Oregon

►If memory serves me correctly, the issue of World Co cil membership for the ELC was debated thoroughly 1948 in the pre-convention issues of LUTHERAN HERA and upon the convention floor. The convention voted cisively to reject membership in the World Council

ches, and its decision was, without question, a matter nscience and confession.

ring the eight years since that historical stand was , the ELC has honestly and anxiously been consider- merger with other Lutheran bodies. The consensus of ongregations and members of the ELC has seemed to ate clearly a desire for merger, even though two of the al synods concerned with this merger have withdrawn negotiations.

w, when negotiations towards merger are reaching the stages and the three remaining synods involved are aching the point of no return, a foreign and un- ted consideration—a matter of conscience in the ELC made a condition for merger and is tied in with the osal for Lutheran union.

e are being asked by the merger committee to con- Lutheran union and membership in the World Coun- f Churches in the same action. We are told that it is recommendation of the merger committee that the osed new Church shall come into being as an applicant membership in the World Council, and only at the first ention of the new Church will the Church have the rtunity to reconsider its World Council membership. may seem to be politically expedient to ask the ELC mpromise its conscience so that the other two synods lved in the proposed merger will not have to give up membership in the World Council, but it is never with the wisdom of God to propose a union on the of a compromise of conscience or confession. If union ires such a compromise, the obvious lack of unity al- y condemns the proposed union as a mockery and a n.

mmon sense and courtesy would seem to indicate that of the merging synods should propose coming into new Church with commitments that would be em- assing or compromising to the others with whom they expressing a unity of confession. It is rather surprising the merger committee should suggest such a com- nise. The good faith of our sister synods is called into tion by such a proposal.

o seek marriage on the basis of love and unity and then mpose upon the beloved a prerequisite for marriage ch would compromise conscience and destroy the foun- on of the marriage is hardly an expression of good h. Surely, the merger committee would not ask the C to question the good faith of the ALC and the UELC! s proposal must be an error in judgment rather than a sidered and mature decision.

there is to be marriage between the ELC, the ALC, the UELC, let us at least go through the ceremony the honeymoon without the imposition of the whole pany of the World Council of Churches.

World Council membership is required for the pro- d Lutheran merger, the question of World Council mbership must be settled by the ELC very thoroughly re it can conscientiously consider any other steps toward n. This will certainly require a delay in merger nego- ons. Why have we not been told before by the merger mittee of the proposal that the new Church should e into being as something that will compromise the fessional position of the ELC? The whole issue of rld Council membership is now incumbent upon us and require as much consideration as it did before.

t least now, of course, those of us who opposed World ncil membership in 1948 realize, rather belatedly, the e that is seemingly required for what we thought was to be a *Lutheran* merger. If we believed that we could not join the World Council before, I do not see why the anticipated union should make it any less objectionable. Unless the conviction of the ELC has changed greatly in the last eight years, a large segment of our Church will not be able to swallow the pill of World Council membership with the milk of Lutheran union. The result will be Lutheran division rather than Lutheran union.

The logic of the position seems to be irrefutable: If the ELC has decided that it is unpleasing to Christ to hold membership in the World Council of Churches (and it has), and if the condition for merger with the ALC and the UELC is membership in the World Council (and according to the proposal of the merger committee it seems to be), simple logic demonstrates that the proposed merger is unpleasing to Christ. *Ipso facto,* how can we do that which is unpleasing to Christ?

(The Rev.) R. E. Ylvisaker
Bend, Oregon

WOULD YOU LIKE A COLLEGE SON?

►I know a boy who would make a wonderful college student. However, he has no father or mother. This boy is a good athlete, a good student, and a fine Christian young man. At present he is a junior in high school.

As a father who has sent one son through college and has another in college, I have experienced the joy of seeing the results of a Christian College education. I have often thought that if I had money, one of the best ways I could invest it would be to help some young man or woman to get a college education. I wonder if there isn't someone who reads these pages who has five hundred dollars a year that they would like to invest in this young man. I say five hundred because in this day any ambitious young man can get an education at our church schools with that much help plus his own vacation earnings and his earnings while at college.

If you are interested in helping such a young man, just address your letter to the editor of Lutheran Herald and he will refer it to the writer of this letter.

A Pastor

DEATH AT CHURCH OYSTER ROAST

►Newspapers across the country flashed this tragic news: "Baltimore Jan. 29—'It was a real panic,' said blood-splattered Al Barthelme after he crashed his way out of a small window to escape today from a fire which caught 1,200 persons at a church oyster roast. 'Others were crawling out with me just as fast as they could. With everybody trying to get out of that window, it was pretty brutal. Some were being pulled back by others as they started through. Some were even throwing out of windows friends they didn't think could make it any other way.'"

Where did this tragedy take place? As said, at a church supper in Baltimore. What an expensive church supper! At least eleven persons lost their lives and several hundred people were treated for burns, some very serious cases. "This could never happen to us," some of us say, perhaps. We cannot be too sure. Some years ago the head woman at one of our own ELC church suppers was overtaxed, overcome, and carried out from the church kitchen to a car, but she died on the way to the hospital. Yes, it can happen. And still some very fine pastors and churchmen defend this traffic. God could have protected these people in Baltimore if He had approved of it. Does He?

(The Rev.) Johannes Hoifjeld
Orland, Calif.

Here and There on the Christian Front

Edited by Raymond M. C

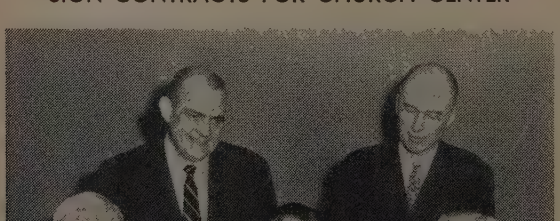
ALABAMA STUDENT GROUP ASKS RESTRAINT

The Student Religious Association, interdenominational campus group, called upon University of Alabama students to take the lead in preventing further mob violence in protesting the university's acceptance of Autherine J. Lucy as its first Negro pupil. University officials temporarily excluded Miss Lucy "for her own safety and that of others" after her first two days in school when crowds formed largely of "outsiders" gathered around buildings where she was attending classes and precipitated several incidents.

A mimeographed sheet headed "What Would Jesus Do?" was distributed to students by the association. Appealing to the students' "moral code and high ideals," it urged them to help halt acts of violence by "staying away from mobs, by using your intelligence to the benefit of your most reassured self, and finally, please, by praying that God will help us in this our time of great need."

Dr. J. H. Chitwood of First Methodist church, using his weekly bulletin to call the congregation to prayer, said: "I do not know the answers, but I know the spirit in which alone the answers can be found. In the spirit of Christ there is a solution for all our problems. Every civilization is ruled by law or destroyed by anarchy; obedience to law is not only patriotic, it is the way of life. If law and order prevail, we shall get what we want in the long run. If law and order do not prevail, nothing we get will do us any good. When destiny is in the making, praying—much praying—is important if wisdom is to prevail."

SIGN CONTRACTS FOR CHURCH CENTER



RNS Photo

Contracts were signed for architectural and engineering services for the $15,000,000 national church center to be constructed on Riverside Drive overlooking the Hudson River in New York. Shown affixing his signature is Edmund F. Wagner, treasurer of the United Lutheran Church in America and president of the center's Board of Trustees. Seated with him are Stephen F. Voorhees of the architectural firm Voorhees, Walker, Smith and Smith, New York (left); and Harold B. Willis of Collens, Willis and Beckonert, Boston. Standing are Dr. Eugene Carson Blake of Philadelphia, president of the National Council of Churches (left); and William J. Demorest of New York, chairman of the Building Committee. The block-long, 17-story building will house offices of the National Council and a number of its member communions. Mr. Demorest said that construction may get under way late this summer and that the center is expected to be ready for occupancy in 1958.

PRESIDENT AT PRAYER BREAKFAST

RNS

President Eisenhower and Conrad N. Hi hotel operator, bow their heads at the of the fourth annual prayer breakfas Washington, D. C., sponsored by the I national Christian Leadership. They among congressmen, cabinet members, tices and lay leaders from all walks of who were present. In an address, the P dent said that prayer breakfasts and lar gatherings increase America's pres abroad. The meetings, he said, help di "the very great and dangerous delus among people of many nations that United States is completely "materiali boastful, proud, and arrogant." Mr. H was host at the breakfast.

CHARGES RISE FROM SCHOOL CLOSURE

Anglican Bishop Ambrose Reeves Johannesburg, charged in that city t the government's closure order aga Christ the King school in the nea Negro community of Sophiatown a "direct and wanton attack on Anglican Church." He made charge after the Anglican school, tended by 550 Negro children, notified that it could continue op tions for two more months. No rea was given for the closing. Earlier announcement had been made closure should be immediate.

Dr. Reeves said, "It is as if a m derer with hands around the throa his victim releases his grasp when hears the death rattle and tells h he has decided to kill him in an hou time. The point is that the victim going to die in any case." The bish added that the closing of the sch

PUBLIC SCHOOLS SHARE CHURCH ANNEX

RNS Photo

is a model of the new recreational and educational annex of First Baptist Church, umbia, S. C., which will be shared by students of Columbia High School. Through an ual arrangement, they will use the annex's gymnasium and locker rooms. First Baptist, umbia's largest church, needed to expand its facilities but the only land available was high school's play yard adjacent to the church. The city was reluctant to sell the land the church agreed to let the students use the building's gymnasium. Cost of the new cture was estimated at $882,500.

pported by considerable financial ifice of African parents," is a de- of the fundamental right which ngs to all parents and makes this natter of extreme gravity. "It means more is at stake than closure of a ol and transfer of children to an- r school. It is the refusal to allow glican parents to have children edu- d within the hallowed tradition of r own Church."

LAY-CLERGY RIFT YS INDUSTRIALIST

cently published reports in *U. S. ws and World Report* that lay and ical members of the National Coun- of Churches are at odds over the ncy's role in political, social, and nomic affairs stem from only one i, according to a prominent Hoo- industrialist. Irwin Miller, Colum- , Indiana, said that accounts of a it" are based on the personal con- ions of J. Howard Pew of Philadel- a. Mr. Pew was chairman of the ional laymen's committee that ed organize the National Council. Miller was a member of the com- tee.

Mr. Pew recently published a "chair- n's final report" which was repre- ed as summarizing the group's k and findings. "In no way can 's own views be seen as an expres- sion of the laymen," Mr. Miller stated. "Pew is speaking for himself. The committee itself has made no report."

Mr. Pew was quoted in the report as saying his committee felt churches should stay out of social, political, and economic issues, while clergymen insist on speaking out. However, Mr. Miller said that the 115 laymen on the National Council's 256-man General Board have voted on and helped to write its public utterances on the proposed Bricker amendment, Congressional investigations, the United Nations, and other matters.

PROTEST CLOSING OF SPANISH SEMINARY

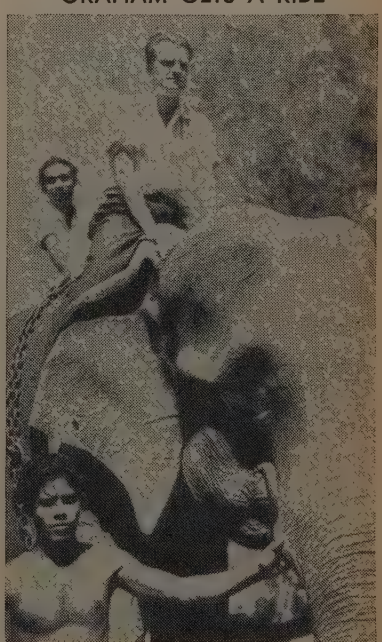
From Australia came a statement from the executive committee of the World Council of Churches protesting the closing down of the Evangelical Theological Seminary in Madrid by the Spanish government. It labelled the closure a "most serious infringement of religious liberty." The committee said that, coming at the very time of Spain's entrance into the United Nations, the action "contradicts the Universal Declaration of Human Rights and the principal of respect for the rights of religious minorities."

In its statement the committee noted that, according to recent reports from Spain, Spanish Protestants have not yet been allowed to see the Minister of Interior's order under which police closed the seminary on January 23. Police records state that the order, dated November 28, 1955, directed that the seminary and all its departments be closed down because the institution was operating "without authority."

WORTHY OF NOTE . . .

Roman Catholic publications have renewed demands for repeal of the West German marriage law which permits church weddings only after civil rites. . . . The U. S. Tax Court ruled in Washington, D.C., that money prizes won at a church raffle are taxable income on the grounds that "the scheme by which the prizes were distributed by chance among persons who had paid a consideration for a chance to win them constitutes, in essence, a lottery." . . . Congressional leaders acted quickly to prevent the next Presidential inauguration from falling on a Sunday, by approving bills to advance the date from January 20 to the following day.

GRAHAM GETS A RIDE



RNS Photo

Evangelist Billy Graham takes his first ride on an elephant during his three-week crusade in India. He limits his comments on the ride to "quite an experience." Meetings conducted by the evangelist in his Indian campaign were attended by more than 600,000 people. Some 16,000 were reported to have made decisions for Christ.

Schools and Colleges

STUDENT CONFERENCE TO HONOR DR. J. C. K. PREUS

The 1956 Student Conference of The Evangelical Lutheran Church will be dedicated in honor of Dr. J. C. K. Preus, executive director of the Department of Christian Education. Luther College will play host to the annual conference of ELC schools and colleges on March 9, 10, and 11.

Dr. Preus has served as an advisor to this student group since 1932, at which time it was called the Lutheran Students' Union. At the business session of the student conference last year, Dr. Preus announced his resignation as advisor. Dr. Orville Dahl, executive secretary of the Division of Higher Education, was elected to succeed Dr. Preus as advisor from the Department of Education.

Theme of this year's conference is "To Believe Is To. . . ." Developing this theme will be five speakers: Dr. A. N. Rogness, president of Luther Theological Seminary, St. Paul; Mr. John Kuethe, associate professor of Philosophy and Religion, Pacific Lutheran College; the Rev. Reuben Gornitzka, pastor of Central Lutheran Church, Minneapolis; Dr. Orville Dahl, ELC Division of Higher Education; and Dr. Gerhard Frost, college pastor and professor of Bible and Religious Education, Luther College.

Honored guests at the Saturday evening banquet will be Doctors J. C. K. Preus and Diderikke Brandt Preus.

Waldorf College Choir

Mr. Odvin Hagen, director of the Waldorf College choir, has announced the 1956 choir itinerary. The choir is on its 37th annual tour. The tour itinerary follows:

March 11, Pocahontas, Thor and Clear Lake, Iowa; March 24, Calamus, Iowa; March 25, Cedar Rapids, McCallsburg and Radcliffe, Iowa; April 4, Slater, Iowa; April 5, Eureka, Kansas; April 6, Gruver, Texas; April 7, Arapahoe, Colo.; April 8, Estes Park and Fort Collins, Colo.; April 9, Longmont, Colo.; April 11, Sioux City, Iowa; April 12, Rembrandt, Iowa; April 13, Sioux Falls, S. Dak.; April 14, Hills, Minn.; April 15, Milford and Cylinder, Iowa, and Fairmont, Minn.; and April 22, Forest City, Iowa.

Featured in the choir's program will be a new arrangement by the director, "Jesus, I Long for Thy Blessed Communion" and a number sung in the Zulu language of South Africa. Miss Elsa Otte, a member of the choir, and a child of missionary parents in Zululand reads the number in Zulu. The works of such masters as Bach, Tchaikovsky, Gretchaninoff, and F. Melius Christiansen share the program with those of contemporary composers such as Leland Sateren and Hazel Tkach to complete a varied and interesting c cert program.

Mr. Odvin Hagen, director

Mr. Hagen is in his 28th season director of the Waldorf Choir. He the composer and arranger of sev choral works. The choir has sung fr coast to coast and has been hailed as outstanding a cappella group.

LEAF-lets

Mrs. A. G. Anderson, Omaha Circuit WMF president reports: "The Circuit WMF has decided to give $100 to any of our young people attending our church schools." Recipients thus far are: Harriet Anderson, Omaha, Concordia College; Judeen Swanson and Janice Swanson, Newman Grove, Nebr., Augustana College; and Lyle Larson, Newman Grove, St. Olaf. "We feel the students have proved themselves worthy . . . we feel that Christian education is so vital."

For information on LEAF, write:
Division of Higher Education
Department of Christian Education
The Evangelical Lutheran Church
422 South Fifth Street
Minneapolis 15, Minnesota

ithin the E.L.C.

ONS

and Mrs. Donald Martenson commissioned lay missionaries to gascar by District President Foss service Jan. 22 at their home , Faith, at Albany, Oregon. Mr. nson, who is a builder, will su- end construction work on the n field. The new missionaries ail in March for France, where will spend a year in language

Rev. Alvin L. Selid, Enderlin, k., has accepted a call to Trinity h, Silverton, Oregon, and will his ministry there early in July.

Rev. Walter A. Hallerud, Bert- N. Dak., will early in May move nitowoc, Wis., as pastor of St. Church there.

Rev. Elder K. Bentley, Leland, has accepted a call to the Lu- Church of the Good Shepherd, Moines, Iowa, and will move there June 1.

tors A. H. Amundson and A. B. lson are serving as interim pastors tively in the Sandpoint parish in and the Big Sandy parish in ana.

Lars P. Qualben, pastor of Zion ch, Staten Island, N. Y., died ay evening, Feb. 19, as a result of utomobile accident. He was 64 of age. Obituary will appear in ext issue.

s. Florence Thompson Scarvie, of the Rev. Walter B. Scarvie, r of St. Olaf Church, Detroit, ., died Feb. 17. Obituary later.

e Rev. Robert E. Crofton, Park Wis., has accepted a call to the nd-Bruce parish in Wisconsin.

e Rev. E. J. Nesset, Orfordville, will move late in May to Bar- Wis., as pastor of First Lutheran ch there.

G. Torkelson, for 15 years Sun- chool superintendent of Our Sav- Church, Merrill, Wis., died Jan. Warmly interested in the Bible movement, he served on the ing committee of Crooked Lake Camp in Central Wisconsin Cir-

e Rev. Wm. Albert Smith, for- of Navarino, Wis., was installed 19 as youth pastor of Bethlehem ch, Minneapolis, by the Rev. Car- Hinderlie, ELC youth director.

DISTRICTS

Eastern

Brooklyn, N. Y. After exceeding the $125,000 goal of its drive for building funds Zion Church will in about six months be ready to start construction work on a new Educational-Youth Building. Pastors of this parish are James B. Hofrenning and Alfred Breivik.

Merrill, Wis. Our Saviour's Church, parish of the Rev. M. H. Quail, has decided to place **Lutheran Herald** in every home in the congregation, as an item of congregational expense.

Southern Minnesota

Crystal, Minn. St. James Church, organized Dec. 11, 1955, received 119 new accessions Feb. 19, which raised the total membership to 431. At Christmas the congregation gave its pastor, the Rev. Palmer B. Wold, a television set.

Bloomington, Minn. Christ the King Lutheran Church is the name of a new congregation organized in this Minneapolis suburb Feb. 5. Work started early last fall. The congregation, which is sponsored by churches of the Lac qui Parle Circuit, has 370 members and 150 Sunday school pupils. The Rev. Milo L. Engelstad was installed as pastor of the church on Feb. 5 by District President Reinertson.

South Dakota

Thornton, Colo. A new congregation, which has adopted the name Mountainview, was formally organized Feb. 10 in this suburb of Denver. It has 233 members. On Feb. 12 District President Pierson installed the Rev. Joel A. Swiggum as its pastor.

Arlington, S. Dak. Having successfully completed a campaign for building funds, Trinity Church, parish of the Rev. Philip G. Westby, is laying plans for the erection of a new church and educational unit.

Rocky Mountain

Larslan, Montana. Our Savior's Church, hitherto a part of the Opheim parish, is now a separate parish. Luther Larson, now a senior at Luther Theological Seminary, St. Paul, will become its pastor after graduation and ordination.

California

Torrance, Calif. The new congregation in this city, Christ the King Church, had at its first service 161 present, with 63 pupils in Sunday school, and at its second service 174 present, with 106 pupils in Sunday school. Financial aid was given the new Sunday school by the Sunday schools of Trinity Church, Hawthorne,

REFUGEE GIRLS AT HANSKA

Shown above are Helen Hanert and Sophie Stelter, refugees from Germany, and Mr. and Mrs. Art Markeson of Hanska, Minn., who sponsored the girls through the Lutheran World Federation. The girls arrived in Hanska on New Year's Eve, and by the middle of January had obtained jobs in New Ulm. Helen is a skilled seamstress, and Sophie is very competent in typing, bookkeeping, and German shorthand. They hope to be able to send money to help their families in Germany—where coffee costs $3.50 a quarter pound, one egg is 30 cents, and milk is 45 cents a quart. The mothers of both girls are in very poor health because of the hardships they have had to endure, and will never be able to come to the United States.

The Markesons are members of Zion Lutheran Church in Hanska. They are also sponsoring a family of four: father, mother, and two daughters, who are expected to arrive in Minnesota soon.

and the Lutheran Church of the Resurrection, Redondo Beach.

Canada

North Vancouver, B. C. Having built its parsonage, Mount Olive Church, a new congregation lately organized in this city, is looking forward to beginning in the course of the spring the erection of its first church. At the first service, held early in February, there were 96 persons in attendance. The Rev. L. T. Nilson is the pastor of this new congregation.

OBITUARIES

The Rev. B. B. Ostrem

The Rev. Bertel B. Ostrem, Cameron, Wis., died Jan. 28, 80 years of age. Funeral services were held at Faith Church in Cameron Jan. 30 and on the following day at Stone Church, Houston, Minn. Officiating at the first service were Pastors Hj. S. Froiland and John Ritland, at the second Pastor M. A. Braaten. Ostrem was born Dec. 16, 1875, at Kirkebo, Sogn, Norway. After arrival in U.S.A. in 1896 he studied at Concordia College, Moorhead, Minn., and at the United Church Seminary in St. Paul, graduating from the latter institution in 1907. He held the following pastorates: at Houston, Minn., 1907-27, and the Barron-Cameron-Poskin parish in Wisconsin, 1927-45. After retirement he lived at Cameron. In 1905 he married I. Helene Lutnes, who survives him together with five daughters.

Mrs. Eric A. Nasby

Mrs. Barbara Kittleson Nasby, mother of Dr. Charles L. Nasby, ELC auditor and credit manager of Augsburg Publishing House, died Feb. 14 at Ebenezer Home for the Aged, Minneapolis, Minn., in her 86th year. Funeral services were held Feb. 16 at Our Saviour's Church, Jackson, Minn. She was born June 26, 1870, at Estherville, Iowa, and married in 1889 Eric A. Nasby, Jackson, Minn., who passed away in 1934. Survivors are three sons, one daughter, seven grandchildren, and seventeen great-grandchildren.

Mrs. Martine Snartemo

Mrs. Martine Snartemo, mother of two ELC pastors' wives, died Feb. 6 in Los Angeles, Calif. Burial took place Feb. 10 in Minneapolis, her former home. She is survived by two sons and four daughters, of whom Vera is the wife of the Rev. O. John Nesheim, Viroqua, Wis., and Myrtle, the wife of the Rev. R. M. Christensen, Soldiers Grove, Wis.

CANADIAN LUTHERAN COUNCIL OFFICERS

New officers of Canadian Lutheran Council elected last December are, from left: D. Holfeld, Regina, president; Dr. A. G. Jacobi, Kitchener, vice president; Dr. Earl J. T. Winnipeg, executive director; the Rev. Norman Berner, secretary.

ANNOUNCEMENTS

Golden Gate Circuit WMF will meet April 24 at Central Church, Oakland, Calif.

Wanted: 12 or 15 used copies of "Concordia," Norwegian edition, with music, for Norwegian choir in Zion Church. Write John L. Akslen, 6801 Shore Road, Brooklyn 20, N. Y.

Wanted: Used copies of "Frydetoner" and of "Concordia" (English-Norwegian), copyright 1916 by Augsburg. Write Sheyenne Choir, Elmer B. Bakke, Treas., McVille, N. Dak.

Wanted: Pews by two Home Mission churches in western South Dakota. Write the Rev. Robert L. Henriksen, Kadoka, S. Dak.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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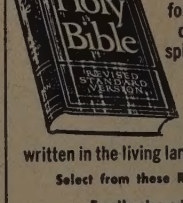

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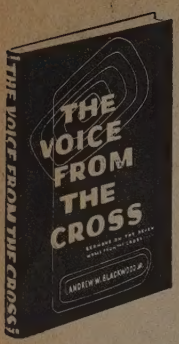

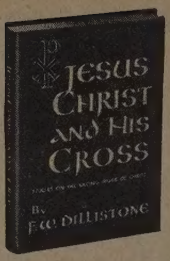

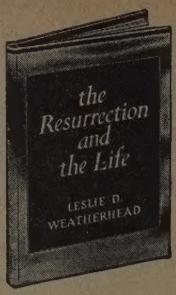

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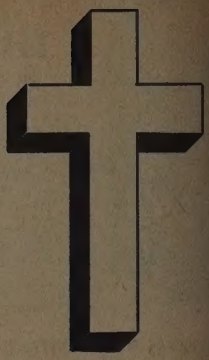

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